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*An Account of some Books.*

I. DISCOURS PHYSIQUE DE LA PAROLE, par M. DE CORDEMOY, à Paris in 12<sup>o</sup>. which is now a printing in *English* at London for Mr. John Martin in 12<sup>o</sup>.

**T**HIS Author, after he had in a former discourse, (whereof an account was given *Numb. 17. p. 306.* under the Title of *Le discernement du Corps & de l' Ame*) proposed the way of *Knowing on's selfe*, shewing, that it consists only in discerning in our selves the Operations of the Soul, and those of the Body; doth now propose the means of *knowing others*, which is *Speech*. He explicateth, what it is, and endeavors exactly to distinguish, what it borrows from the Soul, and what from the Body.

In this disquisition, he reasons upon nothing but what he hath found in himselfe, and as if he had never yet been assur'd, there were any other men besides himselfe, he stays in the very beginning upon this consideration, *viz.* Whether it be necessary, that all Bodies, which he sees to be like his, be united to such Souls as his? resolv'd not to believe it, unless he have such evident signes of it, that he can doubt no longer thereof. He examines, what the most surprizing things are, that *Bodies* do, and as long as he can impute the cause of it to the *disposition* of their *Organs*, he thinks he may assure, they have no *Soul*: But after having found in the sole frame and position of the parts of the Body, how to render a reason of the noise, sounds, difference of voices, and even of words, pronounced by *Echo's* and *Parrers*, he finds himself at last oblig'd to admit Souls in all such Bodys, as resemble His, and to acknowledge it not possible, that they should thus speak to purpose as they do, without being endow'd with Reason.

Next, having found, that to *Speak*, is nothing but to give signs of our thoughts, he takes notice of some of those signs. The first, he considers, are the motions of the Face, and those sounds, which ordinarily accompany the different states of the Body; observing, that naturally they are joyn'd to Passions, which the soul feels

feels on the occasion of changes in the Body: taking also notice, that this manner of expressing on's self is the first of Languages, and the most *Universal*, since there is no Nation but understands it. Besides these *Natural* signs of the Passions of the soul, he discovers that there are others, that are *instituted*, by which she can express whatsoever she conceiveth. He shews the agreement and difference of some of these signes in order to make his deduction from thence to be understood. Here he takes occasion to consider, How one may invent a Language; How a man may understand that of a Conty, where no man understands his; and then, how Children learn to speak; admiring here the force of Reason in them from their infancy, to make them discern the signification of every word; but what surprises him most of all is, the order they follow therein, forasmuch as 'tis altogether like that of the Grammar; even the Rules of this seeming to have been learnt from little Children.

Then he distinguishes, what it is, that the Body contributes to Speech; examining in a *Speaker*, how the Air enters into his Lungs; why it makes a sound in issuing out of the Wind-pipe? What diversity the Muscles cause in *sound*? What parts of the mouth are employed to make it terminate in a *voice*? What is the configuration of every of them in these different terminations? What is the change of the Throat, Tongue, Teeth, Lips in all the *Articulations*? Which gives him to understand, what *Speech* is as to the Body. Then he observes the effect, which sound produces in the Ear and Brains of the *Hearer*; and finds, that it is by reason of the Agreement, which is between the Brain and the other parts of every Animal, that it can be so differently agitated by different sounds. And having considered the use of the Nerves, which communicate themselves from the Ear to all the parts that serve to the forming of speech, he discovers the reasons of many effects, that are thought surprising, as to see certain Birds imitating the song of others, the sound of our Musical Instruments, and often our very Words.

Hence also he draws Reasons to convince him, that Brutes need no Soul to make a noise, nor to be moved by a voice, nor to imitate the sound of our words: Whereas he finds, that in Men the motion of the Parts, which serve for the Voice, or of those that

are agitated thereby, is always accompanied by some thoughts or other; and that in *speech* there are always two things inseparably joyned, *viz.* the *Formation of the voice*, which cannot proceed but from the *Body*, and the signification or *Idea* joyn'd with it, which cannot come but from the *soul*.

II. DE INFINITIS SPIRALIBUS INVER-  
SIS, INFINITISQUE HYPERBOLIS,, *aliisq;*  
*Geometricis, Auth. F. Stephano de Angelis, Veneto. Patavij,*  
*in 4<sup>o</sup>.*

**T**HIS Author treateth here concerning the *Figures* mention'd in the *Title* (measuring their *Area's*) very accurately and geometrically,, as also concerning several other things, conducing to the perfection of *Geometry*. He mentions one of these *Spirals* to be the Line described by a *Heavy body*, falling towards the Center of the earth, supposing the *Earths Motion*; where also he touches the controverſie betwixt himself and *Riccioli*; of which we discoursed more at large in the next foregoing *Number*.

III. *Michaelis Angeli Ricci* Exercitatio Geometrica ; in 4<sup>o</sup>. printed at *Rome*.

**T**HIS Book is re-printed in *London*, for *Mos. Pitts* in *Little-Brittain* and annex'd to *Logarithmotechnia N. Mercatoris*, printed for the same; of which *latter* we intend to entertain the *Reader* in our next, (God permitting.) It was thought fit to be so reprinted, partly, by reason of its scarceness, there being but a few printed for the Author in *Italy*, but chiefly, by reason of the excellency of the Argument, which is, *de Maximis & Minimis*, or the *Doctrine of Limits*: Wherein (according to the account of the Intelligent Mr. *F. C.*) the Author shews a deep Judgement in discovering a *Medium* to reduce the lately found out *Analytical Doctrine de Maximis & Minimis* to pure *Geometry*.

The *Tract* it self is very small, being but little more than *two sheets of Paper*; wherein is demonstrated the *Doctrine of Caravagio de Applicationibus*, who affirms, that he, who is ignorant therein, may mispend his time about *Aequations*, in searching for

for that which cannot be found. He delivers also a method of drawing *Touch-lines* to all the *Conick Sections*, and divers other *Curves*, concerning which, the Author speaking of *Apollenius*, saith;

*Si quis ipsius Constructionem, atque demonstrationem* 34. prop. 1. lib. Conicorum cum nostris comparabit, nonnihil fortasse proficiet in Arte dilatandi Propositiones & Demonstrationes. Nam quod Ille de Quadraticatantum Hyperbole, Ellipsi, & Circulo statuit, Nos ad omnes porrigimus Hyperbolas, Ellipses Circulosque Infinitos: And p. 12. the like for infinite *Parabolas*: And these are some of those matters handled by the Author, which p. 7. he affirms to be of excellent use, *Ad inveniendas plurimum linearum Tangentes, figurarum Centra gravitatis & Quadraturas*: Herein, agreeing with *des Cartes* in his *Geometry*, p. 40. where speaking of the same matter, he saith; *Nec verebor dicere, Problema hoc non eorum modo, quæ scio, utilissimum & generalissimum esse, sed etiam eorum, quæ in Geometria scire unquam desideraverim.*

This excellent Author promisseth some other Treatises in his Preface to an *Abbot*, where he saith;

*Si hoc assuequar, ut tibi ceterisque amicis, earundem disciplinarum intelligentibus, probetur, minus erit imposturum, quam ob rem humanissimis tuis hortationibus oblucter, cum Author mihi esse perseverabis edendi alia, quæ tecum jam pridem communicavi, de Præceptis universæ Artis Analyticæ Geometricæ methodo breviter & expedite demonstratis, una cum Animadversione Erratorum, quæ in ipsis tradendis magni nominis Authores errasse deprehendi, faciliusque obtinebis, ne diutius premam apud me, quæcunque de Geometria disputata, & literis consignata, in certas redege Propositiones, & ex his illam præcipue a Torricellio & a Te quoque tantopere commendatam, quæ integram doctrinam 30. Propositionum Archimedis, Luæ Valerii, & aliorum, una complectitur.* Besides, he promisseth (which matter yet hath already been well handled by *La Lovera* in his *Elementa Tetragonismica*, Tolosæ, A. 1551. and by *Hugenius* in the same year in a small Tract, intituled *Theoremata de Quadratura Hyperboles, Ellipsis, & Circuli, ex dato portionum gravitatis centro*;) duas alias, quibus totam penè *J. Caroli dela Faille*, de Centro gravitatis partium Circuli & Ellipseos doctrinam (justo vol. ab ipso explicatam) absolvo.

But then, p. 7. he promisseth *Fustum opus, ubi dabimus novam so-*  
lidiorum

*lidorum Conicorum seriem, qui secti exhibent infinitas, uti vocant, Hyperbolas, infinitas Parabolas, infinitas Ellipses, & analogiam servando, Circulos etiam infinitos: unde Lectoribus manifeste apparebit, de Conicis multo plus adinvenisse, quam ceteros, eosque ingeniosissimos viros, qui communem tantum Hyperbolen, Parabolam, Ellipsin, & Circulum (figuras, Conici, in nostra nova serie prædictæ, secundi gradus) agnoverunt; alias, tertii & quarti, & cæterorum, non item: nisi quod de Parabolis infinitis, per puncta in Plano descriptis, pauca, licet cognitione dignissima, tradidere nonnulli; quos inter duo præcellentes ingenio viri, Fermatus ac Torricellius, inventorum præstantia & numero commendabiles, ac veteribus proximis, qui novum insuper excogitarunt Hyperbolarum Infinitarum genus. Neque prætereundum puto, quam plures Apollonii Propositiones atque demonstrationes aptari Sectionibus nostris, & per omnia congruere, affectasque multipliciter Equationes, harum Sectionum opere solvi facillime & determinari posse.*

#### IV. LA VENERIE ROYALE du Sr. de SALNO- V E, in 4<sup>o</sup> a Paris.

**T**HE Author of this Book, having (as himselfe declares) practised both the Art *Military* and that of *Hunting* for the space of 35 years under the active Reigns of those two Great Kings in *France*, *HENRY IV.* and *LOUIS XIII.* affirms, that he delivers only from his own experience the true Rules of Hunting: in the performing of which, he doth, from the different kinds of Game, divide his Book into 6 parts, teaching, what belongs to the Hunting of the Stag (where he inserts the peculiar manner of Stag-hunting in *Piemont*) the Hare, Roe-buck, Wolf, Wild-boar, and the Fox; describing withal the peculiar and approv'd remedies for all manner of diseases of all sorts of Hunting-dogs; and adding his observations of all the various sounds, and his instructions for all the Terms of Hunting. All which he concludeth with directions, how to stock Forests with great Deere, and with an Enumeration of all the considerable Woods and Forests in *France*, together with their Games, Lodges, Relays, &c.

In the S A V O Y,

Printed by T. N. for John Martyn, Printer to the Royal Society, and are to be sold at the Bell a little without Temple-Bar, 1668.